File No. 144/50. (7/111) (44/43) Collection No.

1950.

12-9-56 Keep (27)

The publication entitled "OUR FLAG".
The material of which the national flag is to be made.
Question of supply of an authorized translation
as also the text of our two national songs to Mr. Loy Henderson, The American Ambassador.

Pros. Serial Nos. (1)

Subject.

F. 38/46/50

Previous References.

F. 62/CC/48.

A

Later References.

30-8-07

NATIONAL ARCHIVES OF INDIA

S. 97—(Unbleached).
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(2) Copy made for R.R. 27/7/62

OFFICE OF THE SECRETARY
TO THE PRESIDENT
Dy. No. 994-0/50
Date 23/8/50.

MINISTER
INFORMATION & BROADCASTING
GOVERNMENT OF INDIA

New Delhi, August 21,1950

My dear Rajendra Babu,

Herewith is a copy of the latest edition of our publication entitled "Our Flag".

When I met you last you told me that you had not been able to have a look at it. That is why I am sending a special personal copy. I shall be thankful to you if you let me know your remarks.

A similar publication on our National Songs, 'Jana gana mana' and 'Vande Mataram' is under preparation.

Yours sincerely,

R R Diwakar

(R.R.Diwakar)

Dr. Rajendra Prasad,
Government House,
New Delhi

CR
Please dispose
+ return.
Sec
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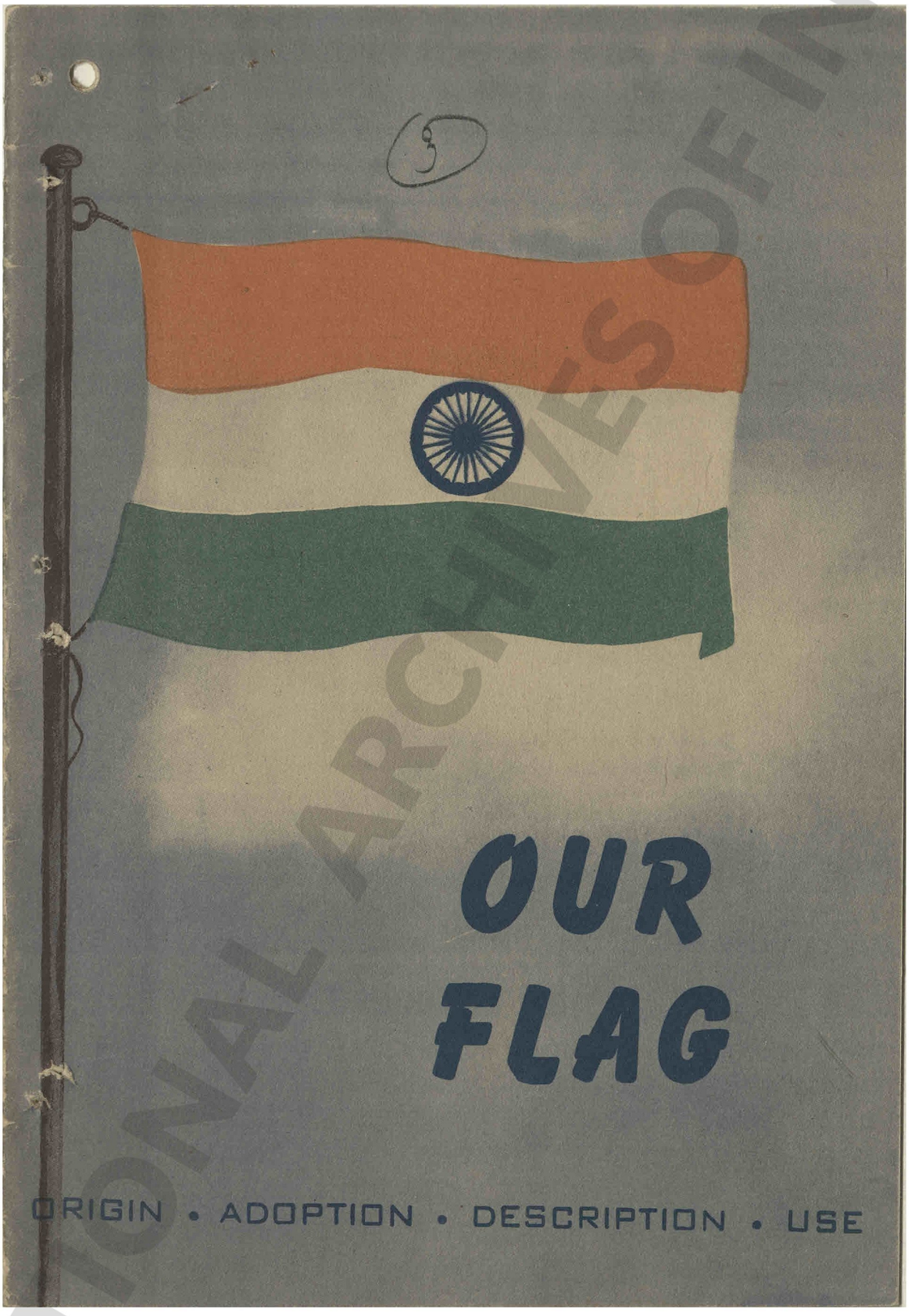
NATIONAL ARCHIVES OF INDIA



OUR FLAG

ORIGIN • ADOPTION • DESCRIPTION • USE

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(18)

OUR FLAG

ORIGIN

THE evolution of the Indian National Flag reflects the political history of the country. The various political trends, communal tensions, waves of enthusiasm can all be seen in the people's attitude to the flag. What the idol is to the worshipper, the flag is to the freedom-seeker — a tangible symbol of his aspirations.

The first flag in India is said to have been hoisted on August 7, 1906, in the Parsee Bagan Square (Green Park) in Calcutta.* The flag was composed of horizontal stripes of red, yellow and green.

*The source of this information cannot be traced. Many believe that the flag was hoisted only in Paris and Berlin.

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The strip on the top had eight white lotuses embossed on it in a row. On the yellow strip were the words *Bande Mataram* in deep blue Devanagari script. The last strip had a white sun on the left and a white crescent and a star on the right.

The second flag to be hoisted was by Madame Cama and her band of exiled revolutionaries in Paris in 1907 (according to some in 1905). This was very similar to the first flag except that the top strip had a lotus above with seven stars (the Saptarshi).** This flag was exhibited at a socialist conference in Berlin also.

**This point is controversial; it is doubtful whether there was a lotus or not.

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By the time our third flag went up our political struggle had taken a definite shape. During the Home Rule movement, Dr. Annie Besant and Lokmanya Tilak hoisted it in 1917. This flag had five red and four green horizontal stripes and in the left-hand top corner (the pole end) was the Union Jack occupying one-fourth of the space and the seven stars in the centre. There was also a crescent and a star in one corner.

It was a sign of the time. The inclusion of the Union Jack symbolized the ideal of Dominion Status.

The presence of the Union Jack, however, made it generally unacceptable. The political compromise that it implied was not popular. The call for new leadership brought Mohandas Karamchand Gandhi to the forefront in 1921 and, through him, the first Tricolour. During the session of the All India Congress Committee meeting at Bezwada (now Vijayawada) at this time, an Andhra youth prepared a flag and brought it to Gandhiji. It was two-coloured—red and green—representing the two major communities. Gandhiji suggested the addition of a white strip to represent the rest of India's communities and the *Charkha* — a symbol of progress.

Thus the Tricolour was born, but it had not yet been officially accepted by any resolution of the All India Congress Committee. Gandhiji's approval made it popular and it was hoisted on all Congress occasions.

In 1931, when the A.I.C.C. met at Karachi, a resolution was passed stressing the need for a flag which would be officially acceptable to the

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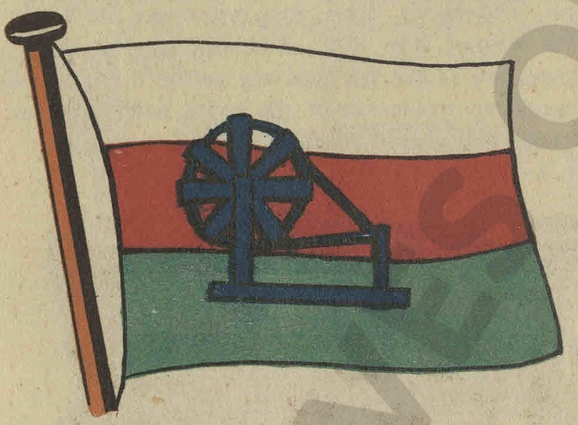
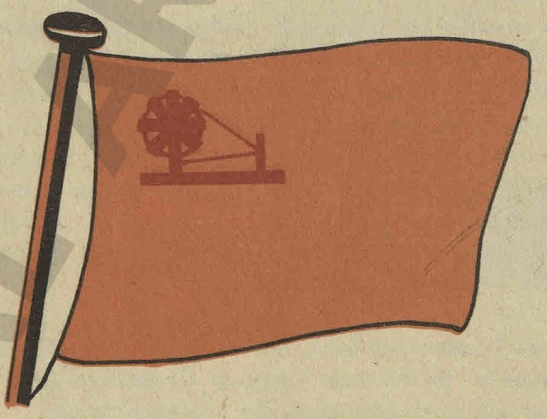


Congress. There was already considerable controversy over the significance of the colours in the flag. Communal troubles had set in. The two major communities were at the parting of the ways and the stress was on communal interpretation.

Meanwhile a committee of seven was appointed to elicit opinion on the choice of a flag. It suggested a plain saffron flag with a *Charkha* in reddish brown in the extreme left corner. The A.I.C.C. did not accept the suggestion.



1931 was a landmark in the history of the flag. A resolution was passed adopting a tricolour flag as our National Emblem. This flag, the forbear of the present flag, was a saffron, white and green. It was, however,

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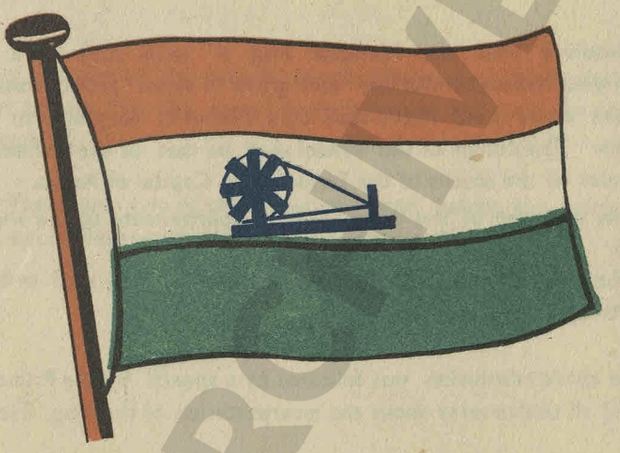
clearly stated that it bore no communal significance and was to be interpreted thus :

Saffron for courage and sacrifice.
White for truth and peace.
Green for faith and chivalry.

It also carried a *Charkha* in blue on the white band. The size was three breadths by two breadths.



By the above resolution, for the first time the flag received official recognition as the National Flag. Henceforward it became our Flag and the symbol of our determination to be free. On July 22, 1947, with the attainment of independence, the Constituent Assembly adopted it as free India's National Flag. The colours and their significance remain the same. The *Dharma Chakra* of Emperor Asoka was adopted instead of the *Charkha*.***

***The Congress Party still has the *Charkha* on the party flag.

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ADOPTION

ON July 22, 1947, Pandit Nehru moved the following resolution in the Constituent Assembly:

"Resolved that the National Flag of India shall be a horizontal tricolour of deep saffron, white and dark green in equal proportions. In the centre of the white band there shall be a Wheel in navy blue to represent the *Charkha*. The design of the Wheel shall be that of the Wheel (*Chakra*) which appears on the abacus of the Sarnath Lion Capital of Asoka.

"The diameter of the Wheel shall be approximate to the width of the white band.

"The ratio of the width to the length of the Flag shall ordinarily be two breadths by three breadths."

The above resolution was followed by a speech by the Prime Minister which ended all controversy about the interpretation of the Flag. He said:

"Now, Sir, may I say a few words about this particular Flag. It will be seen that there is a slight variation from the one many of us have used during these past years. The colours are the same, a deep saffron, a white and a dark green. In the white previously there was the *Charkha* which symbolized the common man in India, which symbolized the masses of the people, which symbolized their industry and which came to us from the message which Mahatma Gandhi delivered. Now this particular *Charkha* symbol has been slightly varied in this Flag, not taken away at all. Why has it been varied? Normally speaking, the symbol on one side of the Flag should be exactly the same as on the other side. Otherwise, there is a difficulty which goes against the rules. Now, the *Charkha* as it appeared previously on this Flag, had the wheel on one side and the spindle on the other. If you see the other side of the Flag, the spindle comes the other way and the wheel comes this way; if it does not do so, it is not proportionate, because the wheel must be towards the pole, not towards the end of the Flag. There was this practical difficulty. Therefore, after considerable thought we were convinced that this great symbol which enthused the people should continue, but that it should continue in a slightly different form, that the wheel should

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be there and not the rest of the *Charkha*, i. e. the spindle and the string which created this confusion. The essential part of the *Charkha* should be there, that is the wheel. So, the old traditions continue in regard to the *Charkha* and the wheel. But what type of wheel should we have? Our minds went back to many wheels which had appeared in many places and which all of us have seen, the one at the top of the capital of the Asoka column and in many other places. That wheel is a symbol of India's ancient culture, it is a symbol of the many things that India had stood for through the ages."

At the end of the speech, Pandit Nehru presented the Flag to the Assembly saying, "So, Sir, now I present to you not only the resolution but the Flag itself."

"There are two of these National Flags before you. One is of silk—the one I am holding—and the other is of cotton, Khadi."

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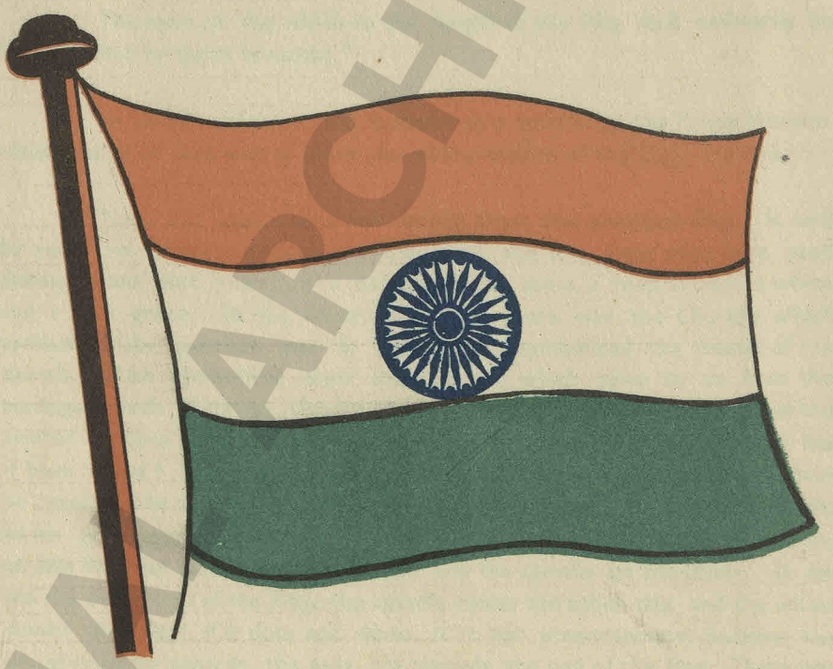
DESCRIPTION

THE Flag presented by Pandit Nehru to the Constituent Assembly has three bands arranged horizontally. The colours are in the following order: saffron on the top, white in the middle and dark green at the bottom. The emblem on the Flag is an exact reproduction of the wheel on the capital of the Asoka pillar at Sarnath, superimposed in the middle of the central band, and is as broad as the white strip. It has twenty-four spokes. The colour of the emblem is dark blue. The wheel is to be painted, printed, superimposed or embroidered on both sides of the Flag. Also the superimposed cloth must be of the same material as that of the body.



Besides the Prime Minister, Dr. Radhakrishnan and others in the Constituent Assembly stressed that the colours had no communal significance whatsoever.

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Dr. Radhakrishnan interpreted the colours in philosophical terms. *Bhagwa* or the orange colour denotes renunciation or disinterestedness. Our leaders, he said, must be indifferent to material gains and dedicate themselves to their work. The white in the centre is light, the path of truth to guide our conduct. The green shows our relation to the soil, "our relation to the plant life here on which all other life depends."

The Asoka wheel in the centre of the white band is the wheel of the Law of Dharma. "Truth or *satya*, *dharma* or virtue," he said, "ought to be the controlling principles of all those who work under this Flag. Again, the wheel denotes motion. There is death in stagnation. There is life in movement. India should no more resist change, it must move and go forward. The wheel represents the dynamism of a peaceful change and hence this deviation does not revolt against the original idea of having a spinning wheel in the National Flag."

Some historians trace the wheel even further back than Asoka's time. It was an old symbol of Buddhism. In fact, some scholars take it back to Hinduism. It occurs in the prehistoric sites in the Indus Valley. It was the solar symbol in Indian, Persian, early Egyptian, Assyrian and Greek religions. The wheel we have adopted on our national standard today has been known and revered by India and other countries for over 5,000 years.

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USE

EVERY free country in the world has an elaborate and rigid etiquette connected with the use of its National Flag. The best way to respect a country's flag is to learn and abide by the formalities laid down regarding its use. The ceremonial attending the hoisting, lowering, saluting or half-masting of the flag must be adhered to by all institutions as well as individuals. The Ministry of Home Affairs and the Armed Forces Headquarters are drawing up the regulations ruling the use of the flag.

An equally important point in our code of honour should be that the material, size and colours used in the flag are standardized. Nothing is so undignified or repugnant as a limp, discoloured or disproportionately made flag. At the request of the Ministry of Home Affairs and the Army Headquarters, the Indian Standards Institution has undertaken to standardize the dyes, material, sewing cotton, ropes, brass wires, poles and sizes of the flag.

Their specification covers the essential requirements of the National Flag of India and all flags will have to comply with this specification. Accordingly, it has been provisionally decided that there will be six standard sizes for the flag including those meant for cars. When a final decision is taken in the matter, the dyes and cloth and all other materials needed for a flag will undergo rigid scientific tests, including the running out of colours, durability of cloth and weaving flaws, etc.

By virtue of the resolution of July 22, 1947, the Tricolour was accepted as the National Flag of India. The resolution, of course, furnished no details. As standardization and uniformity are very important for the dignity of a flag, the Indian Standards Institution was asked to prepare self-contained specifications for our National Flag. These specifications are being worked out, and all manufacturers will have to comply with the terms of this specification.

Two of the flag colours have been described as India Saffron and India Green. These two colours do not yet occur in the standard colour-table of the world, so that India Green or India Saffron is that green or that saffron which

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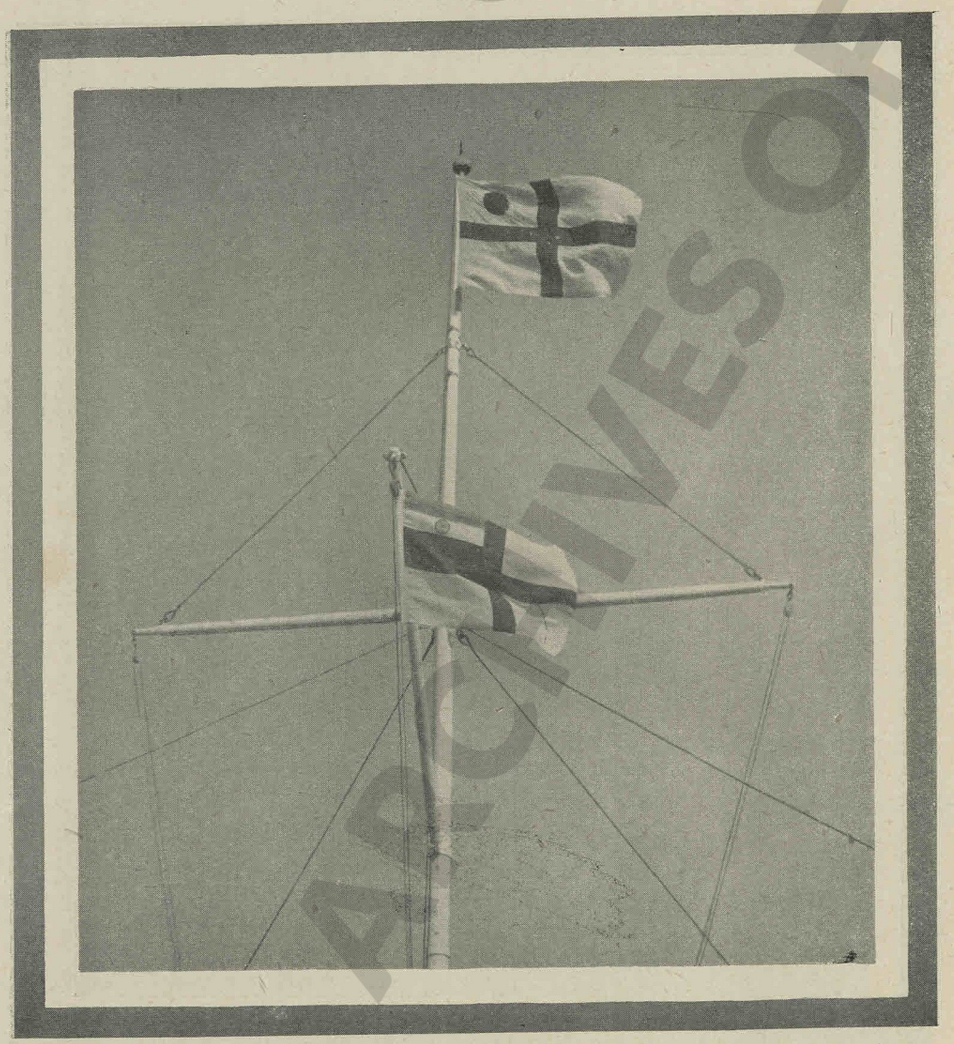

In the Navy, a shore establishment flies the Indian Ensign at the peak of the gaff while the personal flag of the Commander-in-Chief, I.N., is flown at the mast-head.

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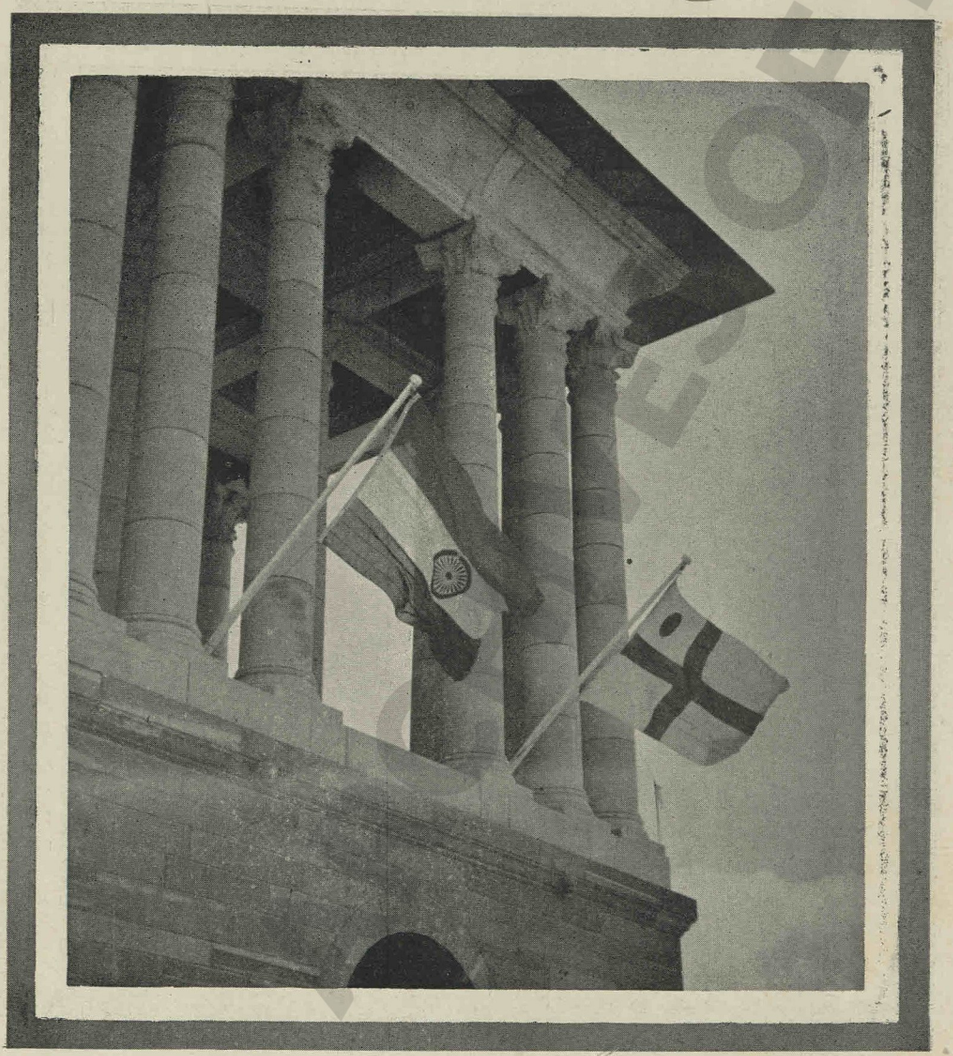

The National Flag and the personal flag of the Commander-in-Chief, I.N., outside Vice Admiral Parry's office in New Delhi. Vice Admiral Parry flies these flags on his car also.

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The National Flag and the flag of the Indian Army outside General Cariappa's office in New Delhi. On his car General Cariappa flies the C.-in-C.'s rank flag only.

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In the Air Force, the National Flag and the R.I.A.F. as flown formerly. Since January 26, 1950, however, the flag of the C.O. or the F.O. (as the case may be) is flown at the-mast head and the new I.A.F. Ensign at the peak.

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is used only in the National Flag of India.

There will be a wheel with twenty-four spokes in navy blue colour in the centre of the white piece. The wheel may be painted, printed, superimposed or embroidered on both sides of the flag. The superimposed cloth shall be of the same material as that of the body. The design and make-up of the flag will be in accordance with a specified design and in conformity with the sealed sample held in the custody of the Indian Standards Institution.

Our flag has always been of hand-spun material and as the general sentiment of the people and of the Prime Minister still seems to favour hand-spun material for the flag, the Indian Standards Institution is trying out tests on hand-spun cotton, silk and woollen materials.

Certain courtesies are due to a National Flag which are recognized all over the world. These are followed in India too, but our Government has not yet laid down all the regulations regarding the use of our flag.

The President of the Indian Republic, like the heads of other States, will have a special personal flag which will be flown along with the National Flag wherever the President happens to be.

Similarly the Governors and the *Rajpramukhs* are also entitled to personal flags.

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Courtesy to National Flag

All flags are placed to the left of the National Flag if they hang in a line. If flags are raised the National Flag is placed higher than the other flags.

When carried in a procession it must be borne high on the right shoulder of the standard-bearer and carried in front of the procession.

When the National Flag is raised along with other flags it must be the first to go up and the last to come down. It must never be lowered in the presence of other flags. In the Armed Forces, the "Flag National India," as it is termed, and the White Ensign, the Army Flag or the R.I.A.F. Ensign are hoisted and lowered simultaneously.

At a meeting, the Flag should be behind the speaker and high above his head and above all other decorations.

There should be nothing written on the Flag. When a Flag is no longer fit for use, it should never be destroyed publicly or used as a rag or thrown in the dust bin.

The Flag should never be a means of adornment. It should not be spread on the speaker's table at a gathering. It should not form borders of *sarees* or be used as a print pattern or for any other commercial purpose.

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In short, it should not occur anywhere where it does not serve the purpose of a flag.*

Referring to the use of the Flag, the Ministry of Home Affairs has issued the following communique and laid down some definite rules of usage although the whole code has not yet been finally adopted :

"While it was appropriate to use the National Flag on all occasions during the struggle for freedom, it is felt that, now that freedom has been won, there should be well-defined regulations for the use of the Flag as is the practice in other countries."

Display on Buildings

1. Normally, the Flag should be flown on important Government buildings at the Centre and in the States, such as High Courts, Secretariats, Commissioners' Offices, Collectorates, Jails, and offices of the district boards and municipalities.

2. All frontier areas may fly the National Flag at some special point.

The following have the privilege of flying the Flag at their residence :

1. The Ministers and Speakers of the Central, and States Governments ;

2. The Presidents of the Upper Chambers wherever they exist ;

3. The Ministers of State in the Central Government ;

4. Regional Commissioners, Chief Commissioners, Commissioners, Deputy Commissioners and Collectors of States.

5. The Governors of all Provinces have been allowed a personal flag on which will be embossed the name or the emblem of the province they represent. This flag will also fly on their residence when on tour and wherever they stay in their State.

*A provision in Section 69 of the Trade Marks Act prohibits the unauthorized use of the National Flag in any trade, business, calling or profession. The public should respect the sentiment and need of such a provision.

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6. *Rajpramukhs* may also fly the Flag on their residence, together with their own State flags, if they so choose.

7. India's Representatives in foreign countries should fly the Flag on their residence and also on their office where they are not in the same premises.

8. If the President or the Prime Minister or the Deputy Prime Minister while visiting a State stays with the Governor in the Government House, his flag or, in the case of the Prime Minister and Deputy Prime Minister, the National Flag should also be flown on the top of the main building or on the top of the wing where he may reside, or in a conspicuous part of the fore-court or the main approach.

(a) If the Governor stays in a Circuit House within his State and the President, the Prime Minister or the Deputy Prime Minister also stays in the same house as his guest, the same practice as above should be followed.

(b) If the President, the Prime Minister or the Deputy Prime Minister proceeds to a provincial town where the Governor is not present, the President's flag or the National Flag should be conspicuously displayed on the flag-staff or on an improvized pole on the top of the residence.

(c) If the President, the Prime Minister or the Deputy Prime Minister visits the State of a ruling prince or any other State the same procedure should be followed.

9. The use of the Flag by the Navy, Army and Air Force is governed by special rules. As will be seen from the various photographs, the National Flag is now being incorporated in the Armed Forces flag. So, after the 26th January, 1950, no separate National Flag will be flown by them.

10. On special occasions like the Independence Day celebrations, National Week, January 26 and Mahatma Gandhi's Birthday, as well as any other particular day of national rejoicing, the use of the Flag will be unrestricted.

Display on Cars

1. The Flag may be flown on the cars of the Cabinet Ministers, and Ministers of State, Speakers both Central and State, Chief Commissioners, Regional Commissioners and India's Representatives in foreign countries.

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2. Deputy Ministers in the Central Government.

3. Ruling Princes and *Rajpramukhs* may also fly the Flag on their cars, together with their own State flags, if they so choose.

4. The President and the Governors have their own special flags. The Governors, when outside their States, should fly the National Flag.

5. Presidents of the Upper Chambers where they exist.

Hoisting and Hauling

The hoisting of a flag is a solemn occasion. Though it varies in detail, generally speaking all over the world a flag is hoisted with the singing of the National Anthem. In civilian life the hoisting of the National Flag is not a daily routine. It is only on special occasions and on days of national importance that a flag is hoisted. An important person is invited for the hoisting ceremony, and while the people attending stand respectfully round the flag with bowed heads and while the National Anthem, played the flag rope is pulled, and very solemnly and slowly the flag goes up. Great care is taken that the flag does not go up with the wrong colour on top. If a band happens to be present it plays the National Anthem, sometimes the National Anthem is also sung. A very beautiful ceremony is to tie up flowers in a flag and when it goes up and flutters in the wind the flowers come showering down.

In the Armed Forces, however, the hoisting of the "Flag National India" or their own flag is a daily routine. They have, therefore, worked out an elaborate and formal etiquette for the daily hoisting and lowering of a flag. The three Services differ from each other in the ceremonies connected with the hoisting and lowering of a flag. However, they all play the National Anthem, they all come to attention and the Officers salute as the National Flag goes up. In cases where two flags are hoisted, the National Flag and the particular Armed Forces Flag, both go up and come down simultaneously.

Normally speaking the Flag flies from sunrise to sunset. In the Indian Navy, however, it goes up at a fixed time, i.e. 8 o'clock in the morning and comes down at sunset.

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Half-mast

In the event of the death of an important personage or mourning affecting the nation all the National Flags, including the Services Flags, are brought down to half-mast. To bring a flag to half-mast, it is first hoisted to the "close-up" and then lowered to the half-mast. Similarly, it is first raised to the "close-up" and then lowered. Even our Embassies in foreign lands and our ships in foreign waters or ports fly the Flag at half-mast in courtesy on occasions of mourning in the country where they are located. On such occasions special orders are issued regarding the half-masting of the Flag. Sometimes the Flag is flown half-mast in the morning but raised to close-up in the afternoon.

Just as we make known our grief through the Flag, so also we represent through it our jubilation and rejoicing. On special occasions many more flags in varying sizes are put out to denote the festive spirit. Among the Services the most colourful treat is offered by the Navy. A naval ship dressed "over-all" is a beautiful sight. Flags of various colours selected from the Naval Code are put up on "dressing lines" from end to end of the ship.

In the Services

It is in the Armed Forces that the attitude towards the National Flag has undergone a revolution. With independence, repressed sentiments have been released. The Armed Forces have accepted the National Flag as a proud and conspicuous feature of their life. Again, it is in the Armed Forces that the complete regulations regarding the colours are followed. The Services are largely responsible for introducing to the public the correct usage and etiquette of a flag, a strict observance of which is part of their daily drill.

NAVY

On India becoming a Republic the present White Ensign of the Royal Indian Navy will be replaced by the new Indian Ensign, which consists of the red St. George's Cross and the National Flag in a corner in the upper canton nearer the mast. Our membership of the Commonwealth is denoted by the retention of the St. George's Cross and our Republican status by the incorporation of the National Flag in place of the Union Jack. Before the 26th January, 1950, the Naval Establishments used to fly the National Flag in company with the White Ensign. This will now not be necessary because, as pointed above, the National Flag has been incorporated into the body of the Naval Ensign. Thus the Indian shore establishments will hereafter wear one

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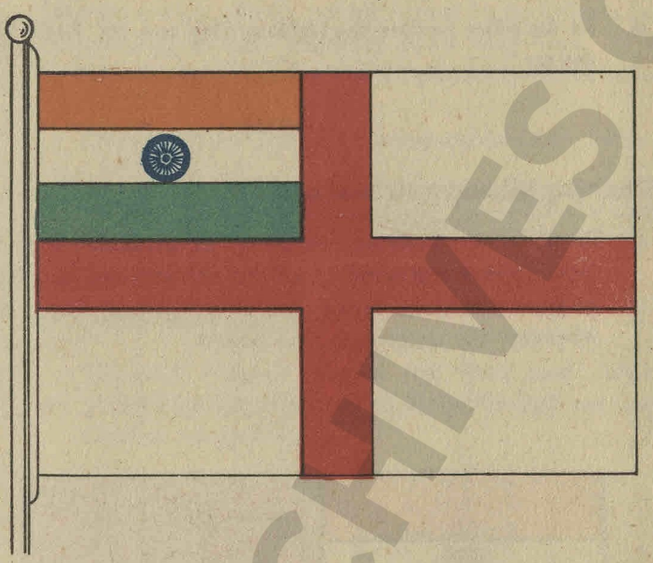
flag less. The National Flag, however, will continue to be worn by ships at the Jack Staff where the Indian Jack used to be hoisted before August 15, 1947.



The usage of the National Flag by the Indian Navy traces the change in the growth of India from a colonial empire to a sovereign republic within the Commonwealth. Until August 15, ships of the Indian Navy wore almost the same flags as the Royal Navy. On August 15, 1947, the Indian Jack was replaced by the National Flag.

1. In shore establishments of the Indian Navy only the Indian Ensign (described above) will be flown after the 26th January, 1950. There will be no separate National Flag flying on these establishments.

2. In the ships, however, the National Flag is hoisted at the Jack staff in addition to the Indian Ensign at 8 o'clock every morning. This, however, is hauled down when the ships leave port. If a band is available the National Anthem is played. In the ships both flags, i. e. the Indian Ensign and the National Flag are hoisted simultaneously on the quarterdeck and forecastle respectively. Officers and men face the Ensign and the Officers salute.

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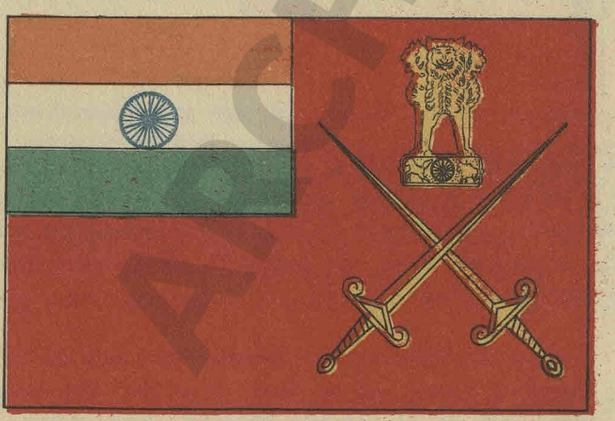
3. The Commander-in-Chief on his car flies two flags on the two arms of a V—the National Flag on the starboard arm and his personal flag on the port but at his residence and in ship the flag of his rank only.

4. At his office he flies the National Flag and his Rank Flag as on the car.

ARMY

The "Flag National India" will be flown

1. On all Services buildings where it was customary to fly the Union Jack. (Generally speaking, all that the Services have had to do is to issue directives saying that the National Flag is to be flown wherever the Union Jack flew before.)



2. On all ceremonial parades where the Union Jack was flown before.

3. At the residence of Commanders up to and including Sub-area and Brigade Commanders.

4. At the residence of all commandants of Army Headquarter Schools, of the rank of Brigadier and above.

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5. Formation Headquarters down to and inclusive Bde/Sub-Areas will fly two flags, the "Flag National India" and the Formation Flag.

AIR FORCE

Like the civilian officers, not all Armed Forces Officers are entitled to fly the National Flag at their residence or on their cars. In the I.A.F. it is flown by the following Officers and at the places mentioned below :

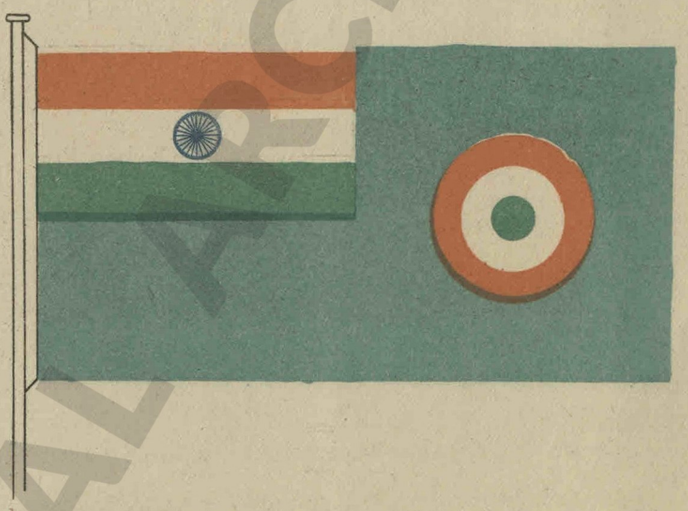
1. Chief of the Air Staff and Commander-in-Chief, Indian Air Force :

   (a) The I.A.F. Ensign is flown at the Chief of the Air Staff and Commander-in-Chief's residence.

   (b) On staff car the I.A.F. Ensign size is 9" x 6".

2. On Air Headquarters :

   The I.A.F. Ensign is flown at the "mast head" while the appropriate Rank Flag of the Chief of the Air Staff and Commander-in-Chief at the peak or "gaff."



NATIONAL ARCHIVES OF INDIA

3. On Command Headquarters :

The I.A.F. Ensign is flown on the "mast head" while the appropriate Rank Flag of the Air Officer Commanding (A.O.C.) on the peak or "gaff."

4. On I.A.F. Stations :

At the Station Headquarters the I.A.F. Ensign is flown on the "mast head" while appropriate Rank Flag of the Officer Commanding the Station is flown on the peak or "gaff."

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Ministry of Information & Broadcasting
Government of India

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12
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NATIONAL ARCHIVES OF INDIA

(29) 22nd August 1950

My dear Shri Diwakar,

Please accept my thanks for the pamphlet OUR FLAG which you have been good enough to send me. The pamphlet is very well done. There is only one point to which I might draw your attention at page 14. As regards the material of which our national flag is to be made, it has always been on the understanding that it should be hand-spun and hand-woven cloth, whether it is cotton, silk or woollen. I drew attention to this matter of the Indian Standards Institution to which the question of stamdardizing had been referred and I asked the Prime Minister and the Deputy Prime Minister to give them instruction too that the only material which could be used was to be hand-spun and hand-woven material. I understood from the reply which I received that such instruction was actually issued. So this will have to be borne in mind when the report of the Institution comes.

The other day Mr.Henderson, the American Ambassador, wanted to have an authorized translation as also the text of our two national songs, namely

PTO

NATIONAL ARCHIVES OF INDIA

3.

'Jana gana mana' and Vande Mataram' . I said a pamphlet was under preparation and would be sent to him. So when that pamphlet is ready, I hope you will send him a copy.

Yours sincerely,

Rajendra Prasad

The Honourable
Shri R. R. Diwakar,
Minister for Information & Broadcasting,
New Delhi.

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THE FLAG OF THE PRESIDENT OF THE REPUBLIC OF INDIA

The President of the Indian Republic, like the heads of other States, has a special Personal Flag which is to be flown along with the National Flag wherever the President happens to be.

The Flag is in quarter sections of blue and vermillion alternately. The top left-hand quarter which is blue has superimposed on it in gold the State Emblem - that is the Lion Capital from Sarnath, without the motto, and represents unity, equality and fraternity among all citizens in the Republic of India. The top right-hand quarter is vermillion and has superimposed on it in gold an elephant which symbolizes the embodiment of patience and strength. The left-hand bottom quarter is vermillion and has on it in gold a pair of scales which represent justice and equity. And the right-hand bottom quarter is blue with a vase of lotus buds in gold representing peace and plenty.

.....

NATIONAL ARCHIVES OF INDIA

OUR FLAG

ORIGIN • ADOPTION • DESCRIPTION • USE

NATIONAL ARCHIVES OF INDIA

NATIONAL ARCHIVES OF INDIA

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"A flag is a necessity for all nations. Millions have died for it. It is no doubt a kind of idolatry which it would be a sin to destroy. For, a flag represents an ideal. The unfurling of the Union Jack evokes in the English breast sentiments whose strength it is difficult to measure. The Stars and Stripes mean a world to the Americans. The Star and the Crescent will call forth the best bravery in Islam.

"It will be necessary for us Indians—Hindus, Muslims, Christians, Jews, Parsis, and all others to whom India is their home—to recognize a common flag to live and to die for."

M. K. GANDHI

NATIONAL ARCHIVES OF INDIA

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January 1950

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February 1950

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July 1950

Revised enlarged edition
October 1952

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OUR FLAG

ORIGIN ★ ADOPTION
DESCRIPTION ★ USE

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THE PUBLICATIONS DIVISION
Ministry of Information and Broadcasting
Government of India

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ORIGIN

THE evolution of the Indian National Flag reflects the political history of the country. The various political trends, communal tensions, waves of enthusiasm can all be seen in the people's attitude to the flag. What the idol is to the worshipper, the flag is to the freedom-seeker — a tangible symbol of his aspirations.

The first flag in India is said to have been hoisted on August 7, 1906, in the Parsee Bagan Square (Green Park) in Calcutta.* The flag was composed of horizontal stripes of red, yellow and green.

* The source of this information is obscure. Many believe that the flag was hoisted only in Paris and Berlin.

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The strip at the top had eight white lotuses embossed on it in a row. On the yellow strip the words *Bande Mataram* were inscribed in deep blue Devanagari characters. The last strip had a white sun on the left and a white crescent and a star on the right.

The second flag was hoisted in Paris by Madame Cama and her band of exiled revolutionaries in 1907

(according to some in 1905). This was very similar to the first flag except that the top strip had only one lotus but seven stars denoting the *Saptarshi*.† This flag was also exhibited at a socialist conference in Berlin.

By the time our third flag went up in 1917, our political struggle had taken a definite turn. Dr Annie Besant and Lokmanya Tilak hoisted it during the

† This point is controversial; it is doubtful whether there was a lotus or not.

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Home Rule movement. This flag had five red and four green horizontal stripes arranged alternately and in the left-hand top corner (the pole end) was the Union Jack occupying a quarter of the space with the seven stars in the centre. There was also a white crescent and star in one corner.

It was a sign of the time. The inclusion of the Union Jack symbolized the ideal of Dominion Status.

The presence of the Union Jack, however, made it generally unacceptable. The political compromise that it implied was not popular. The call for new leadership brought Mohandas Karamchand Gandhi to the fore in 1921 and, through him, the first tricolour. During the session of the All India Congress Committee which met at Bezwada (now Vijayawada) about this time, an Andhra youth prepared a flag and brought it to Gandhiji. It was made up of two colours—red and green — representing the two major communi-

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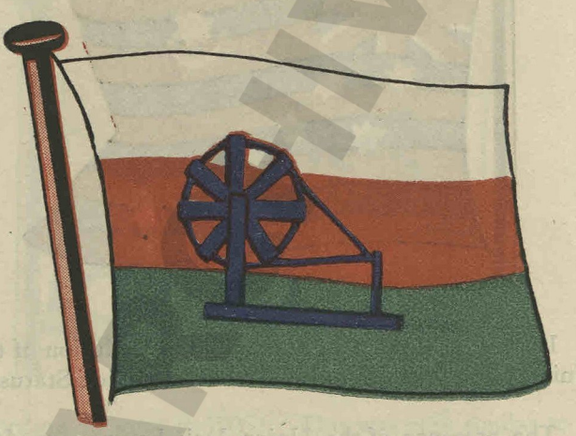
ties. Gandhiji suggested the addition of a white strip to represent the remaining communities of India and the *charkha* to symbolize progress.

Thus was the tricolour born, but it had not yet been officially accepted by the All India Congress Committee. Gandhiji's approval, however, made it sufficiently popular to be hoisted on all Congress occasions.



In 1931, when the A.I.C.C. met at Karachi, a resolution was passed stressing the need for a flag, which would be officially acceptable to the Congress. There was already considerable controversy over the significance of the colours in the flag. Communal troubles had set in. The two major communities were at the parting of the ways and the stress was on communal interpretation.

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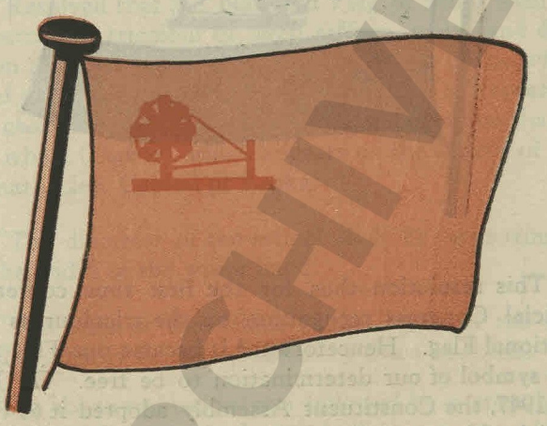
Meanwhile a committee of seven was appointed to elicit opinion on the choice of a flag. It suggested a plain saffron flag with a *charkha* in reddish brown in the extreme left-hand corner. The A.I.C.C. did not accept the suggestion.



The year 1931 was a landmark in the history of the flag. A resolution was passed adopting a tricolour flag as our national emblem. This flag, the forbear of the present one, was saffron, white and green. It was, however, clearly stated that it bore no communal significance and was to be interpreted thus :

Saffron for courage and sacrifice
White for truth and peace
Green for faith and chivalry

It also carried a *charkha* in blue on the white band. The size was three breadths by two breadths.

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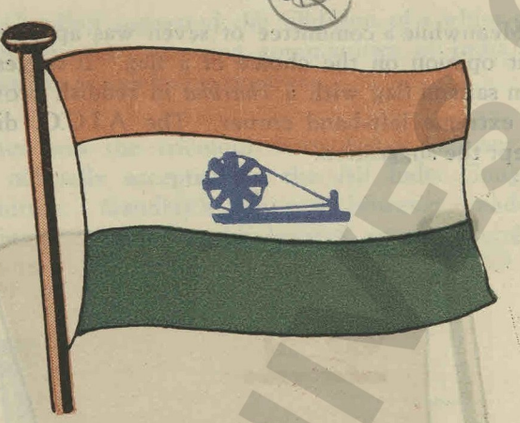

This resolution thus for the first time conferred official Congress recognition on the tricolour as the National Flag. Henceforward it became our Flag and the symbol of our determination to be free. On July 22, 1947, the Constituent Assembly adopted it as Free India's National Flag. Even after the advent of independence, the colours and their significance remained the same. The *Dharma Chakra* of Emperor Asoka was adopted instead of the *Charkha* as the emblem on the flag*.

* The Congress Party still has the Charkha on its own flag.

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ADOPTION

ON July 22, 1947, Pandit Nehru moved the following resolution in the Constituent Assembly:

"Resolved that the National Flag of India shall be a horizontal tricolour of deep saffron, white and dark green in equal proportions. In the centre of the white band there shall be a wheel in navy blue to represent the *charkha.* The design of the wheel shall be that of the wheel (*chakra*) which appears on the abacus of the Sarnath Lion Capital of Asoka.

"The diameter of the wheel shall be approximate to the width of the white band.

"The ratio of the width to the length of the flag shall ordinarily be two breadths by three breadths."

The above resolution was followed by a speech by the Prime Minister which ended all controversy about the interpretation of the flag. He said:

"Now, Sir, may I say a few words about this particular flag? It will be seen that there is a slight variation from the one many of us have used during these past years. The colours are the same—a deep saffron, a white and a dark green. In the white previously there was the *charkha* which symbolized the common man in India, which symbolized the masses of the people, which symbolized their industry and which came to us from the message which Mahatma Gandhi delivered. Now this particular *charkha* symbol has been slightly varied in this flag, not taken away at all.

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Why has it been varied? Normally speaking, the symbol on one side of the flag should be exactly the same as on the other side. Otherwise, there is a difficulty which goes against heraldic rules. Now, the *charkha* as it appeared previously on this flag had the wheel on one side and the spindle on the other. If you see the other side of the flag, the spindle comes the other way and the wheel comes this way. If it does not do so, it is not proportionate, because the wheel must be towards the pole, not towards the end of the flag. There was this practical difficulty. Therefore, after considerable thought we were convinced that this great symbol which enthused the people should continue, but that it should continue in a slightly different form, that the wheel should be there and not the rest of the *charkha*, i.e., the spindle and the string which created this confusion. The essential part of the *charkha* should be there, that is, the wheel. So the old tradition continues in regard to the *charkha* and the wheel. But what type of wheel should we have? Our minds went back to many wheels which had appeared in many places and which all of us have seen, the one at the top of the capital of the Asoka column and in many other places. That wheel is a symbol of India's ancient culture, it is a symbol of the many things that India has stood for through the ages."

At the end of the speech, Pandit Nehru presented the flag to the Assembly, saying, "So, Sir, now I present to you not only the resolution but the flag itself."

"There are two of these National Flags before you. One is of silk—the one I am holding—and the other of cotton, khadi."

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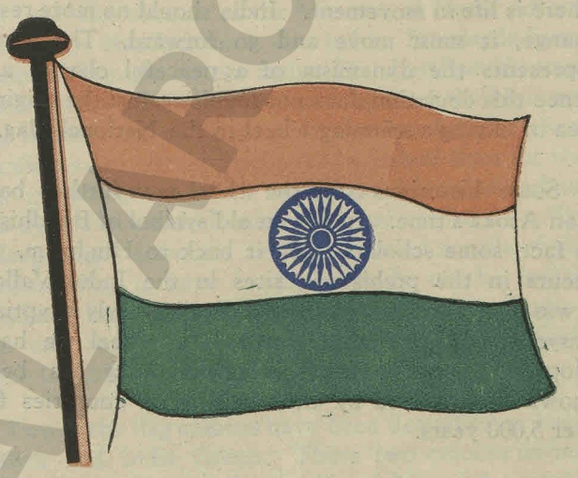
DESCRIPTION

THE flag presented by Pandit Nehru to the Constituent Assembly was a tricolour rectangular panel, made up of three rectangular panels or sub-panels of equal width. The colour of the top panel is India saffron (*kesari*) and of the bottom panel India green. The middle panel is white, bearing in the centre the design of the Asoka *Chakra,* in navy blue. The *Chakra* should preferably be screen-printed on both sides of the Flag, or otherwise printed, stencilled or suitably embroidered on both sides in all cases. The superimposed cloth must be of the same material as that of the body.

Besides the Prime Minister, Dr Radhakrishnan and



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others in the Constituent Assembly stressed that the colours had no communal significance whatsoever.

Dr Radhakrishnan interpreted the colours in philosophical terms. *Bhagwa* or the orange colour denotes renunciation or disinterestedness. Our leaders, he said, must be indifferent to material gains and dedicate themselves to their work. The white in the centre is light, the path of truth to guide our conduct. The green shows our relation to the soil, "our relation to the plant life here on which all other life depends."

Asoka wheel in the centre of the white is the wheel of the Law of *Dharma*. "Truth or *satya*, *dharma* or virtue," he said, "ought to be the controlling principles of all those who work under this flag. Again, the wheel denotes motion. There is death in stagnation. There is life in movement. India should no more resist change, it must move and go forward. The wheel represents the dynamism of a peaceful change and hence this deviation does not revolt against the original idea of having a spinning wheel in the National Flag."

Some historians trace the wheel even further back than Asoka's time. It was an old symbol of Buddhism. In fact, some scholars trace it back to Hinduism. It occurs in the prehistoric sites in the Indus Valley. It was the solar symbol in Indian, Persian, early Egyptian, Assyrian and Greek religions. The wheel we have adopted on our national standard today has been known and revered by India and other countries for over 5,000 years.

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USE

EVERY free country in the world has an elaborate and rigid etiquette connected with the use of its National Flag. The best way to respect a country's flag is to learn and abide by the formalities regarding its use. The ceremonial attending the hoisting, lowering, saluting or half-masting of the flag must be adhered to by all institutions and individuals. The Ministry of Home Affairs and the Armed Forces Headquarters have drawn up regulations for the use of the flag.

An equally important point in the code of honour should be that the material, size and colours used in the flag are standardized. Nothing is so undignified or repugnant as a limp, discoloured or disproportionate flag. At the request of the Ministry of Home Affairs and Army Headquarters, the Indian Standards Institution has brought out the Indian Standard Specification which covers the essential requirements of the National Flag of India and all flags will have to conform to these specifications. Accordingly, five standard sizes for the flag, including those for cars, have been decided on. The dyes, cloth and all other material needed for a flag undergo rigid scientific tests. A sealed sample of the standard flag is kept in the custody of the Indian Standards Institution. Arrangements for the manufacture and supply of National Flags exist at the Ordnance Clothing Factory, Shahjahanpur.

Two of the flag colours have been described as India Saffron and India Green. These two colours do not yet occur in the standard colour-tables of the world.

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India Green or India Saffron, being peculiar to the National Flag of India, have been scientifically determined by trichnomatic methods and accordingly defined in precise terms in the Indian Colour Standard for the National Flag.

Our flag has always been of hand-spun and hand-woven material and as the general sentiment of the people and of the Prime Minister still seems to favour this the specifications were limited to cotton khadi, hand-spun wool and silk.

Certain courtesies due to a national flag are recognized all over the world. India too has partly evolved, partly adopted the tradition of correct usage with the flag; and to give the necessary etiquette legal sanction, the Government has laid down rules and regulations.

The President of the Indian Republic, the Governors of States and Rajpramukhs have special personal flags. The President always flies his personal flag and not the National Flag.

Courtesy to National Flag

Referring to the use of the flag, a communique was issued by the Ministry of Home Affairs to this effect:

While it was appropriate to use the National Flag on all occasions during the struggle for freedom, it is felt that now that we are free there should be well defined regulations for the use of the flag as is the practice in other countries. It is essential that the emblem of the nation should not be brought into

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disrepute by unregulated use. The following etiquette has therefore been suggested:

The National Flag should not be dipped to any person or any thing. The regimental colour, the State flag, the organizational or institutional flag will render this honour.

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" THE PRESIDENT'S PERSONAL FLAG".

(Cutting sent to the Ministry of Commerce and Industry with O.M. No. F.106/59, dated 28-1-60).

A Governor's Flag. All Governor's Flags are patterned on the same. Only the name of the State changes

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No other flag or emblem should be placed above or to the right of the National Flag. All flags are placed to the left of the National Flag if they hang in a line, and if they are raised then the National Flag is placed highest.

When other flags are flown together with the

At a meeting the flag should be behind the speaker and high above his head and above all other decorations. No emblem of any kind should be placed above the National Flag.

When the National Flag is raised along with other ensigns it must be the first to go up and the last to come down. It must never be lowered in the presence of other flags. In the Armed Forces, the *Flag National India*, the Army Flag, the White Ensign, or the I.A.F. Ensign are hoisted and lowered simultaneously.

When the Flag is displayed from a staff projecting

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The Commander-in-Chief, Indian Army, flies two flags outside his office — the Flag National India *and his personal rank flag*

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The National Flag and the personal flag of the Commander-in-Chief, Indian Navy, at Naval Headquarters, New Delhi

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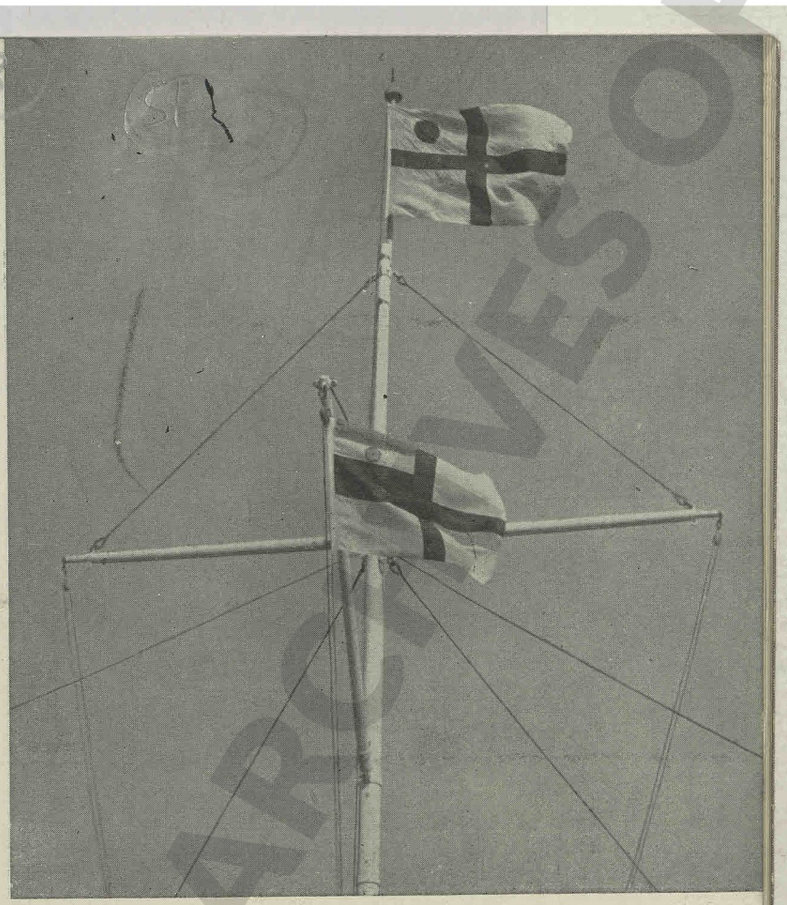

A naval shore establishment flies the Indian Ensign at the gaff while the personal flag of the Commander-in-Chief, I.N., is flown at the mast-head

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At the I.A.F. Station, New Delhi, the Air Force Ensign is worn at the gaff while the Commanding Officer's rank flag flies at the mast-head

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horizontally or at an angle from a window sill, balcony, or the front of a building, the saffron side should be at the top.

There should be no lettering of any kind on the flag.

The flag should never be the means of adornment, or advertisement, It should not be spread on the speaker's table or hung from the ceiling. It should not form borders of *sarees* or be used as a print pattern or for any other commercial purpose. Even an advertisement attached to the flag-pole is against etiquette. In short, it should not occur anywhere where it does not serve the purpose of a flag.*

When used in connection with the unveiling of a statue or a monument the flag should never cover the statue or monument to be unveiled.

Display on Buildings

1. Normally, the National Flag should be flown on important government buildings at the Centre and in the States, such as High Courts, Secretariats, Commissioners' Offices, Collectorates, Jails, and the offices of district boards and municipalities.

2. All frontier areas may fly the National Flag at some special point.

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* The provisions of the Emblems and Names (Prevention of Improper Use) Act 1950 prohibit the unauthorized use of the National Flag in any trade, business, calling or profession. The public should respect the sentiment and need of such a provision.

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The following have the privilege of flying the flag on their residences :

i. The President has a special flag of his own which flies over the President's House.

ii. The Governors and the Rajpramukhs have personal flags with the name and emblem of the State embossed on it. This flag flies on their car and residence while they are within the State. If they are on tour or on a visit outside their State they fly the National Flag when staying in a private house.

iii. Ruling Princes may also fly the National Flag together with their own flags if they so desire.

iv. India's representatives abroad may fly it on their offices if these are separate from their residences.

v. The Ministers of the Union and of the States.

vi. The Ministers of States of the Central Government.

vii. The Chairmen of Upper Chambers wherever they exist.

viii. Speakers of Parliament and the State Legislative Assemblies.

ix. All Chief Commissioners.

x. The Regional Commissioners of Part B States.

xi. All Commissioners of Divisions, Deputy Commissioners and Collectors of Districts.

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xii. If the President or the Prime Minister while visiting a State stays with the Governor or Rajpramukh at Government House, the President's Flag or the National Flag of India, as the case may be, is also flown on the main building or the wing where the President or the Prime Minister happens to reside.

xiii. If the Governor or the Rajpramukh stays in the Circuit House within his State and the President or the Prime Minister stays in the same house as his guest, the same practice should be followed as in the preceding sub-rule.

xiv. If the President or the Prime Minister proceeds to a town in any State where the Governor or the Rajpramukh is not present, the President's Flag or the National Flag of India, as the case may be, should be conspicuously displayed.

Display of the Flag on Cars

The privilege of using the National Flag on motor-cars will be limited to:

1. Governors and Rajpramukhs when they go outside their States.

2. Ruling Princes may also fly the flag together with their own personal flags if they so desire.

3. Heads of Indian Missions in foreign countries.

4. Ministers of the Union and States.

5. Deputy Ministers of the Central Government.

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6. Chairmen of Upper Chambers where these exist.

7. Speakers of Parliament and the State Legislative Assemblies.

8. Chief Commissioners and Lt. Governors.

9. Regional Commissioners of Part B States.

General

1. On special occasions like Independence Day, Mahatma Gandhi's birthday, January 26 and the National Week, and on any other day of national rejoicing, the use of the flag will be unrestricted.

2. The use of the flag by the Army, Navy and the Air Force will be governed by special rules made for the purpose.

3. The flag should not be flown by persons other than those mentioned in these rules except as provided in (1) above.

Hoisting and Hauling

The hoisting of a flag is a solemn occasion. Generally speaking, all over the world, a flag is hoisted with the singing of the National Anthem. In civilian life the hoisting of the National Flag is not a daily routine. It is only on special occasions and on days of national importance that a flag is hoisted. An important person is invited for the hoisting ceremony, and while the people attending stand respectfully round the flag with bowed heads and while the National Anthem is played or sung the flag rope is pulled, and very solemnly and slowly the flag goes up. Great care is taken to prevent

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the flag going up with the wrong colour at the top. A beautiful ceremony is to tie flowers up in a flag and when it goes up and flutters in the wind the flowers come showering down.

In the Armed Forces, however, the hoisting of the *Flag National India* or their own ensign is a daily routine. They have, therefore, worked out an elaborate and formal etiquette for the daily hoisting and lowering of the flag. The three Services differ from one another in the ceremonies connected with the hoisting and lowering of the flag. However, they all play the National Anthem; they all stand to attention. The officers salute as the National Flag goes up. In cases where two flags are hoisted, the National Flag and the particular Armed Forces ensign both go up and come down simultaneously.

Normally speaking, the flag flies from sunrise to sunset. In the Indian Navy, however, it goes up at a a fixed time, i.e., 8 o'clock in the morning and comes down at sunset.

Half Mast

In the event of the death of an important personage or mourning affecting the nation, all the National Flags, including the Services Flags, are lowered to half-mast. To bring a flag down to half-mast, it is first hoisted to the "close up" and then lowered to half-mast. By half-mast is meant hauling down the flag to half the distance between the top and the gay line, and in the absence of the gay line, half of the staff. On memorial days, the flag is displayed at half-staff from sunrise until noon and at full-staff from noon until sunset.

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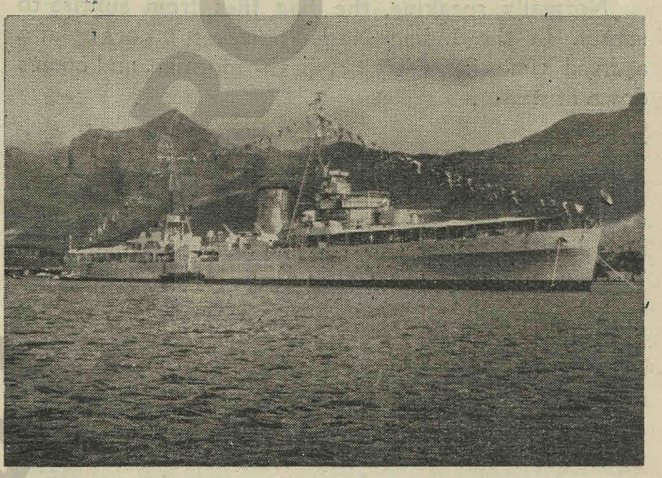
When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spearhead, allowing the streamers to fall naturally. Crepe is used on the flag staff only by order of the Government. Even our embassies in foreign lands and our ships in foreign waters or ports fly the flag at half-mast in courtesy during national mourning. At such times special orders are issued regarding the half-masting of the flag.

Just as we make known our grief, so also we represent our jubilation and rejoicing through the flag. On special occasions many flags of varying sizes are displayed to denote the festive mood. Among the Services the most colourful ceremony is that of the Navy. A naval ship dressed "over-all" is a beautiful sight. Flags of various colours selected from the Naval Code are put up on "dressing lines" from end to end of the ship.



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USAGE OF FLAG BY THE SERVICES

It is in the Armed Forces that the attitude to the National Flag has undergone a revolution. With independence, repressed sentiments have been released. The Armed Forces have made the National Flag a proud and conspicuous feature of their life. Again, it is in the Armed Forces that the complete regulations regarding the Colours are followed. The services are largely responsible for acquainting the public with the correct usage and etiquette of a flag, a strict observance of which is part of their daily drill.

ARMY

The Army Flag is rectangular—scarlet with cross swords and Asoka lions in the centre in yellow. The Army Flag is flown:

(*a*) at Command Headquarters on such occasions of purely army character as the G.O.C.-in-C may decide. It is not, however, flown in place of the *Flag National India* at places and on occasions where and when it is now the official practice to fly it;

(*b*) by sports associations if they care to obtain a flag on payment and on occasions when representative matches are played;

The *Flag National India* is flown:

(*a*) on all Services buildings where it was customary to fly the Union Jack;

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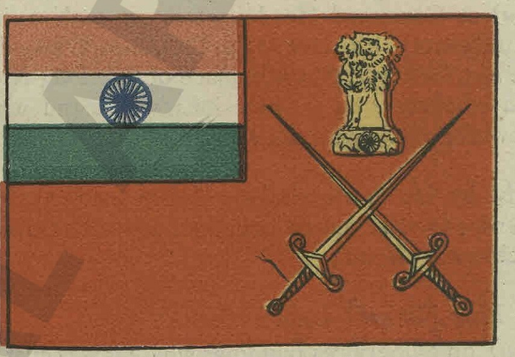
The Army Flag

(*b*) at all ceremonial parades where the Union Jack was flown before;

(*c*) at the residence of Commanders up to and including Sub-Area and Brigade Commanders;

(*d*) at the residence of all commandants of Army



The Personal Flag of the C-in-C, Indian Army

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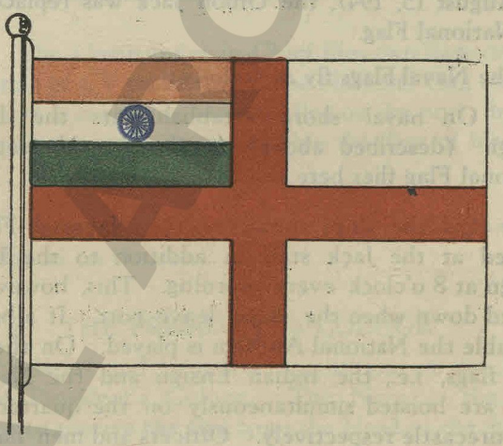
Headquarters Schools, of the rank of Brigadier and above;

(*e*) Formation Headquarters down to and including Brigade. A Sub-Area will fly two flags—the *Flag National India* and the Formation Flag.

NAVY

In the Navy, the National Tricolour and the Naval Ensign are regarded with the highest reverence. Rigid rules govern their hoisting, lowering, etc. On India's becoming a republic, the White Ensign of the Royal Indian Navy was replaced by the new Indian Ensign, which consists of the red St. George's Cross and the National Flag in a corner in the upper canton nearer the mast. Our membership of the Commonwealth is



The Indian Naval Ensign

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denoted by the retention of St. George's Cross and our republican status by the incorporation of the National Flag in place of the Union Jack. Before January 26, 1950, the naval ships and establishments used to fly the National Flag in company with the White Ensign. This is now not necessary because, as indicated above, the National Flag has been incorporated into the body of the Naval Ensign. Thus the Indian ships and shore establishments now wear one flag less. The National Flag, however, will continue to be worn by ships at the Jack staff where the Union Jack used to be hoisted before August 15, 1947.

The use of the National Flag in the Indian Navy traces the change in the growth of India from a colonial empire to a sovereign republic within the Commonwealth. Until August 15, 1947, ships of the Indian Navy had almost the same flags as the Royal Navy. On August 15, 1947, the Union Jack was replaced by the National Flag.

The Naval Flags fly as follows:

1. On naval shore establishments the Indian Ensign (described above) is flown. No separate National Flag flies here.

2. On the ships, however, the National Flag is hoisted at the Jack staff in addition to the Indian Ensign at 8 o'clock every morning. This, however, is hauled down when the ships leave port. If a band is available the National Anthem is played. On the ship both flags, i.e., the Indian Ensign and the National Flag, are hoisted simultaneously on the quarter-deck and forecastle respectively. Officers and men face the Ensign and the officers salute.

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3. When at anchor, between the times of "colours" (in the morning and sunset), the National Flag is flown from the Jack staff in the bows of a warship and the Naval Ensign from the Ensign staff in the stern.

4. At sea the National Flag is not flown but the Naval Ensign flies by day and night.

5. In a foreign port, or if the ship is "dressed" with flags for some occasion, such as Republic Day, Independence Day, etc., the ship's boats also wear the Ensign in the stern. In action a ship wears extra "battle ensigns" in any convenient position. The origin of this custom was to ensure that an ensign is kept flying regardless of damage received by the ship.

6. When a court martial is in session on board a ship, the National Flag is flown at the yard arm and a gun is fired at 8 a.m. on that day.

7. The Commander-in-Chief flies two flags on the two arms of a V on his car — the National Flag on the starboard arm and his personal flag on the port, but at his residence and on board ship the flags of his rank only.

8. At his office he flies the National Flag and his rank flag as on the car.

THE PRESIDENT'S COLOUR

The latest and proudest acquisition of the Navy is the President's Colour. The Navy is the first service to receive the flag from the Head of the Indian State.

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The President's Colour—Navy

HISTORY OF THE COLOUR

The custom of carrying Colours dates back to the early days of recorded history. The march of time has given to these Colours that are presented or adopted from time to time an ever-growing symbolic significance and importance. New traditions have continued to be built round such flags.

Before India became a Republic, the Royal Indian Navy possessed the Colour presented to it by King George V. This, along with the Colours of some of the most famous Indian Regiments, was laid up last year at the National Defence Academy. The ceremony marked the end of a glorious chapter in the history of the Indian Navy and the beginning of a new one.

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The President's Colour was received with a ceremony befitting the historic occasion.

DESCRIPTION OF THE PRESIDENT'S COLOUR

The President's Colour consists of a White Ensign 3 ft. × 3 ft 9 ins. with the State emblem — the Asoka Lions — embroidered in gold in the centre. An elephant, which in the President's Flag signifies strength, is embroidered in gold in the canton diagonally opposite the one containing the National Flag. The President's Colour is secured to a staff on the top of which is mounted the State's crest.

CEREMONIAL DETAILS

The President's Colour is paraded on shore on Indian territory on certain important ceremonial occasions like the Republic Day parade or reception to a head of a State, etc., and receives the highest marks of respect. In no circumstances is the President's Colour to be paraded on board ship or on foreign territory. It is carried by a Sub-Lieutenant or a Lieutenant in a Colour belt hung over the left shoulder. The Colour Party consists of a Chief Petty Officer, two Petty Officers or Leading Seamen. The Colour is at all times to be saluted with the highest honours.

When brought out for use it is received with a salute, the band playing the National Anthem. When it is uncased arms are presented, bugles sounding the general salute. It will be lowered only to the President, Royal Sovereigns, and Presidents of Republican States.

At present the President's Colour is laid up at the Officer's Mess at I.N. Barracks in Bombay.

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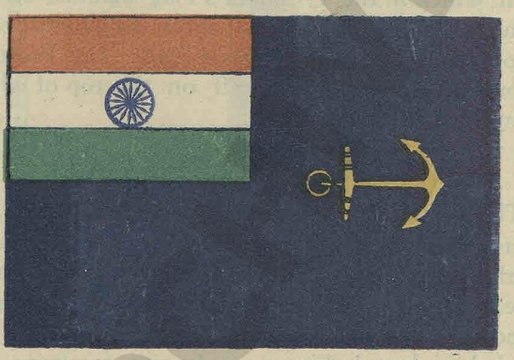
THE INDIAN BLUE ENSIGN

The new Indian Blue Ensign consists of a blue flag with the National Flag in the upper canton and a plain yellow anchor in the fly. Since India has become a republic, ships belonging to or under charter of the Government of India (other than men-of-war) wear this Ensign when employed on naval service.



The Indian Blue Ensign

A proposal is under consideration to extend the use of the Indian Blue Ensign to subsidized merchant ships and others commanded by retired Indian officers and officers of the Indian Fleet Reserve.

AIR FORCE

The Indian Air Force Ensign is a blue Flag, measuring 2 ft. × 1 ft. In the top left-hand corner there is the National Flag and in the centre of the right-hand half there is the Indian Air Force roundel in saffron, white and green.

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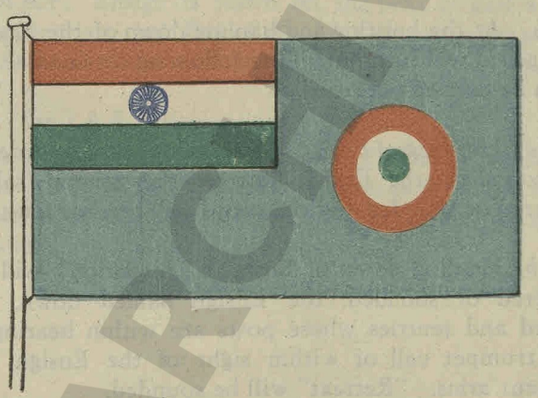
It is flown by the following officers and at the places mentioned below and in the manner indicated:

1. Chief of the Air Staff and Commander-in-Chief, Indian Air Force:

(*a*) The I.A.F. Ensign is flown at the residences of the Chief of the Air Staff and Commander-in-Chief.

(*b*) On his staff car the I.A.F. Ensign, size 9"×6".



The Indian Air Force Ensign

2. The appropriate rank flag of the formation or unit commander is to be flown at the mast-head and the I.A.F. Ensign at the peak or gaff.

3. The I.A.F. Ensign will be hoisted daily at Formation Headquarters and Air Force stations; if, however the station is on a care and maintenance basis, the Ensign will not be flown.

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4. The hours for hoisting and hauling down the Ensign will necessarily vary in different places and at different seasons of the year, but will be usually at the first convenient morning parade and at the hour for the mounting of guards and duties.

5. Where the Ensign is flown under paragraph 4, it will be hoisted at the peak or gaff. It will be hauled down at sunset. The formation or unit flag will not be hauled own at sunset.

6. At the hoisting and hauling down of the Ensign the guard will turn out. The following ceremonial will then be carried out:

(a) Hoisting of Ensign: "Attention" will be ordered or sounded, the Ensign hoisted, the general salute ordered or sounded and the guard will present arms.

(b) Hauling down of Ensign: "Attention" will be ordered or sounded, the Ensign hauled down, the guard and sentries whose posts are within hearing of the trumpet call or within sight of the Ensign will present arms. "Retreat" will be sounded.

(c) When "Attention" is ordered or sounded all officers and airmen within hearing will stand to attention, face the flag-staff and officers will salute whilst the Ensign is being hoisted or hauled down.

7. On occasions of mourning when the Ensign is ordered to be flown at half-mast throughout the day, it will be hoisted to close-up in the morning and immediately lowered to half-mast. At sunset the Ensign

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will be hoisted to close-up before hauling down. On such occasions the formation or unit commander's flag will remain flying at its original position.

8. Instructions for the flying of I.A.F. Ensign at half-mast will be issued by I.A.F. Headquarters as and when necessary. Officers commanding will await instructions from Headquarters.

9. On Command Headquarters :

The I.A.F. Ensign is flown on the peak or gaff with the appropriate rank flag of the Air Officer Commanding (A.O.C.) at the mast-head.

10. On I.A.F. Stations :

At the Station Headquarters the I.A.F. Ensign is flown on the peak or gaff while appropriate rank flag of the Officer Commanding the Station is flown at the mast-head.

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